

A  
Confort of the Crea-  
tures, with the Crea-  
tor, and with them-  
selues.

By R. R. of *Lincolnes Inne* Student  
in the Common Lawes.

It is not good in all things and at all times to be  
ashamed. *Ecclesiast. 41.*



Imprinted at London by *Thomas*  
*Orwin*, for *William Young* and  
*Raph Iac-son. 1591.*

1 Iah, or Iehouah, God.

2. Christ.

3 An-

gelus,

4

Intelli-

gentia, Vel

Vel Ho-

mo. An

Angel or  
a Man.

Ratio, In-

telligence

or Rea-

tion.

5 Bru-  
tum, a  
Brute  
thing.

6 Sē-

sub;

Sēle.

7 Vege-

tans,

A li-

ving

thing.

8 Vi-

ta,

Life.

9 Homo, Man.

10 Ratio, Rea-

tion.





A Consort of the Creatures,  
*with the Creator, and*  
*with themselves.*

**B**ECAUSE that I am to  
 speake of a Woord,  
 which is conceaued  
 by a sound : and be-  
 cause that *λογος* a *Word* in Greek, sig-  
 nifieth aswell *Reason* as *Speech*, be-  
 cause *Speech* is but a signe or note  
 of those things, which he that spea-  
 keth, conceaueth in his minde, or  
Reason: and because that Reason is  
 occupied either about the Crea-  
 ture, or the will of the Creator, ac-  
 cording to their beings, their agree-  
 ments, and ends. First therefore, I  
 think it good to speake somewhat  
 B of

The woordes: is taken for the Reason:



of Sound, then next of a Word, then of this word *Iehouah*, then of God, after what manner hee is said to be, then of Nature, or the Creation, or the Creatures, their beings, agreements, & ends: and lastly, how God is said to be agreed with vs, & to be our end, according as may be gathered from this word & figure.

## Sound.

**F**irst therefore, as the word is received into the eare by Sound: so doo the Creatures present themselves vnto the minde, by the eie, or Obseruation, as in a continuall Harmonie, of their beings, and moings: for, the Creatures haue (as in Musicke) iarr'd, and oftentimes altered their courses, for the benefite of the Children of God, as saith the Prophete *Esay*, *If thou goest through the*

God: is our end



the water, I wil be with thee, the strong  
 flouds shall not ouerwhelme thee, and if  
 thou walkest through the fire, it shal not  
 burne thee, and the flame shall not kin-  
 dle vpon thee. So the Sunne and the  
 Moone stood still, at the behest of  
 Iosuah, the Red Sea parted to make  
 passage for the Children of Israel,  
 Lots Wife was turned into a pillar  
 of Salte, for a warning to vs, to flie  
 too much care of worldlie things,  
 Angels haue been conuersant with  
 men, Balaams Ass reproofed him  
 riding to curse Gods people, the  
 Viper did Paul no harme, the swift  
 streame of Iordane hath gone back,  
 and the earth hath shaken; which  
 caused the Prophet David with ad-  
 miration to say, *Iuda was his Sanctu-  
 arie, and Israel his dominion: The Sea  
 saw that, and fled: Iordane was driuen  
 backe: The Mountaines skipped like  
 Rammes, and the little hilles like young*

the Harmony of Creation: is a concurrence of  
causes: / Then the ins. so far as it is  
nothing & only deus is more agreeable to the minde.

Sheepe: *What ayled thee O thou Sea,*  
*that thou fleddest, & thou Iordan that*  
*thou wast driven backe? Yee Moun-*  
*taines that ye skipped like Rammes, &*  
*ye little hilles like young sheepe? Trem-*  
*ble thou Earth at the presence of the*  
*Lord, at the presence of the God of Ia-*  
*acob: which turned the hard Rock in-*  
*to a standing water, and the flint stone*  
*into a springing well. The considera-*  
*tion hereof, mooued the Wiseman*  
*to say, The Elements turned into them-*  
*selues, like as when one tune is changed*  
*upon an instrument of Musicke, and yet*  
*all the residue keep their melodie.*

And as an Harmonie to the Eare,  
is nothing but an agreement of per-  
fect Sound, pleasing the Sense: so  
the Harmonie of the Creation, is a  
concurrence of continued Causes;  
than the consideration whereof, no  
earthly thing can bee by the eye  
more harmonious to the minde.

And

5  
And as inarticulate Harmonie  
much delighteth the minde by  
Sense : so woords Harmonious,  
which are conuerted with reasona-  
ble consideration, by the Sense doo  
delight the minde of the Hearer.

## VVoord.

AS by our Reason, thorough the  
helpe of Sense, wee may knowe  
much ; but yet to bee wise to our  
selues onely, and to our onclie vses;  
but by words wee communicate  
our knowledge and will to others:  
so doth God communicate his wil,  
and the knowledge of him selfe vn-  
to vs in Christ; who is called, *The*  
*Word*, as beeing the cause of the  
word of God, whereby hee is ap-  
prehended.

B 3

Ic-



## Iehouah.

**T**His is the great name of GOD, which he chose after the Creation of things: whereas, during the Creation, hee vsed *Elohyim*; afterwards, hee vseth this name eleuen times in one chapter.

This name was pronounced by the Sacrificer, in the blessing at the departure of the people from the Temple; & otherwise was amongst the Iewes signified by the name of 42. letters.

If God gaue such singular wit to *Adam*, to name euery beast so properly, let vs then somewhat consider how greatly he wil be glorified in his owne name.

Of

## Of Being.

*How God will be said to be, according  
to this word.*

**F**irst therefore, notwithstanding  
that from this worde may bee  
drawne, the beings of Angells, of  
Men, of Beasts, of Liuing things, &  
so by sound entendment of what-  
soeuer, that belongeth vnto them,  
according to the end and order of  
the Creation, yet besides, in this  
name are the signes of the time pre-  
sent, of the time past, & of the time  
to come; signifying, that, inasmuch  
as that through him, euerie thing  
hath being, yet, he onely will bee  
said to bee: for, Man, though he is,  
yet is the best man, but *Abel*, vani-  
tic. *Al* is but most vaine vanitie (saith  
the Preacher) and *all* is most vaine (I  
say) and but plaine vanitie. The end, &

best of man, is to feare God, and to keepe his Commandements.

*How Man is said to be in this word.*

**BY** the five vowells, which are in this word, is the being of Man inferred, because that no word is without a vowell, no Proposition or Speach without wordes, and Speach is conuerted with Reason, Reason being the essentiall difference of a man.

*How Christ is said to be, according to this word.*

**I**Nasmuch as in this word are signified GOD and Man, is Christ both God and Man signified.

*How*



*How the Angels are said to be in this word.*

AND for that that the Angells do partake with vs in vnderstanding, from the being of Man may also the being of the Angels be inferred : for wee are said to bee the most inferiour for vnderstanding : that is, inferiour to the Angells in vnderstanding.

*How a true Christian is in this Figure.*

NOW, hauing here found the being of a Man; let vs also endeavour to finde the beings of a true Christian, of a bare Professor, and of an Heathen man.

First therefore, for that that Reason hath taught many mē to know  
much

much of the Creation, but not the knowledge & acknowledgemēt of Christ, in so great light as we behold him: therefore in this Figure haue we signified man below, according to his Reason, as in that place being the end of the Creation: but here in this figure we haue signified him next vnto Christ, according to the pure part of his minde, whereof himselfe can giue no reason, according to his pure vnderstanding: whereby wee are perswaded, *That neither death, neither life, neither Angels, nor rule, neither power, neither things present, neither things to come, neither heighth, nor depth, neither any other creature shall seperate vs from the loue of God, which is in Christ Iesu our Lord.* Which acknowledgmēt belongeth to the whole Church, who notwithstanding her blemishes, which in reason might make her

her vgly and loathsome, yet with comfort acknowledgeth her beautie in the loue and grace of Christ, as noteth *Salomon* in that figuratiue speach of the Church: *I am blacke, (O ye daughters of Ierusalem) but yet faire and wel sauoured, like as the tents of the Cedarenes, and as the hangings of Salomon.*

*How a bare Professor is in this Figure.*

**I**Nasmuch as Reason is an *Intelligence vpon a former Intelligence:* and is the essence indifferently of al men good and bad: therefore may the wicked aswell as the godly, vnderstand the written word, according to the letter.

But though the knowledge of Saluation, which is of Reason, may be learned indifferently, aswell by the reprobate as the cleet, out of the word of God, which is one subiect of

Reason is an Intelligence of a former  
 Intelligence: is the essence of Reason:  
 and is the essence of Salvation: is of Reason:  
 and is the essence of Reason:



of Reason, and may be bought for  
 fee : yet this other acknowledge-  
ment, which is of pure vnderstan-  
ding, is the immediate worke of  
God to the elect, which is not to be  
 bought with money, as doted that  
 wicked Sorcerer *Simon Magus*.

*How a Heathen man is in  
 this Figure.*

FORasmuch as from the bottome  
 of this Figure, it seemeth that frō  
 Reason vpwards by the Creature,  
 lieth a way to the knowledge of  
 the Creator, Reason being commō  
 aswell to the Heathen, as the false  
 and true Christian, let vs thereof a  
 little consider.

Concerning the Heathen, wee  
 reade, that the very Creature shall  
 make thē inexcusable before God.  
 Forasmuch as that which may bee  
 knowne

knowne of God, is manifest in the:  
 God hauing shewed it vnto them;  
 for the inuisible things of him, that  
 is, his eternall power and Godhead  
 are seene by the Creation of the  
 worlde, beeing considered in his  
 works, to the intēt that they should  
 bee without excuse, because that  
 when they knewe God, they glor-  
 fied him not as God, neither were  
 thankful, but became vaine in their  
 imaginations, and their foolish hart  
 was full of darknes. And inasmuch  
 as a light seemeth to be giuen vnto  
 the Heathen man out of this figure  
 vnto Christ, let vs thereof soberly  
 consider. For, GOD in the whole  
 course of the Creature, hath com-  
 bined things of different qualitie  
 by somewhat of a meane Nature:  
 as in the combination of the Ele-  
 ments, of the bodies of Trees, of  
 Beasts, of Men: about whose brain  
 are

*God is knowne by the Creation of the worlde  
 & by the variety of the things of the worlde  
 & by the reason of the things of the worlde*

The meane betwene Reason & Sense is  
 Imagination & memory.  
 God: His Cause by Cause & by Cause.  
 God: His last end of all things.  
 His last end is to be in the state of glory and bliss.

are two skinned, that one called  
*Pia Mater*, *Tender mother*, for soft-  
 nes of the braine; that other, *Dura*  
*Mater*, *hard mother*, for hardnes of  
 the skull. Againe, betweene Sense,  
 and Reason are meanes, Common  
sense, Imagination, and Memorie,  
 of which againe Imagination is  
 the meane, as waxe holding that,  
 which for slipperines, the Com-  
mon sense cannot, and putting ouer  
 to Memory the things so receiued.  
 Againe, he seeing Plants to agree  
 with beasts in life, beasts with men  
 in sense, should now the naturall  
 man, hauing thus farre followed  
 the conduct of Nature, here cease  
 and finde no meane betweene God  
 and Man? (for they aymed at the  
 knowledge of God by those terms  
 of Causa causans, the cause causing, &  
 of Finis vltimus, the last end, as saith  
*Aristotle*, according to this Figure,

*Finis*



*Finis vltimus est, propter quem reliqua desiderantur, The last ende is that, for which all other things are desired.)* Or rather seeking an Vnion to GOD, would not Reason lead him to the highest Creature in his knowledge, which was Man.

Now, inasmuch as the Philosopher himselfe saith, *Omnia fiunt ad finem, All things are done for the end:* what end more probable for him, who should thus vnite the Godhead to the Manhood, than to agree Man with God? (as saith *Amos* the Prophet) *Two cannot walke together, except they bee agreed:* And that they knewe sinne and gessed at a punishment for the same, after this life to bee inflicted, appeareth out of that of *Tully*, called *Somnium Scipionis*, *Scipio his dream.* The philosopher is said to haue cried out, *o ens entiu, miserere mei: o being of beings haue mercy*  
vpon

*upon me*: which words, if a Christian should translate, might he not say, *O God in Christ looke vppon me*: for that is to haue mercie? The three Wise men following the starre, came from the East to worship Christ: and it is said, that a Philosopher at the suffering of our Saviour, seeing the Sunne darkened, & the earth to quake, by obseruation of Nature, cried out, *Aut Deus naturam patitur, aut totius orbis machina destruetur*, Either God suffereth violence in nature, or els the frame of the whole world shall be destroyed.

*How Angels are said to differ from Men.*

HAving thus spoken somewhat of the agreemēt of Angels with Men, and of the agreement and difference of the pretending and true chri-

christian, & likewise of the know-  
 ledge of the Heathen man : it see-  
 meth good now in a word to speak  
 of the difference of men from An-  
 gells, which is this : that they by  
pure Intelligence do exercise their  
functions ; but Man by Reason,  
which we haue termed, An Intel-  
ligence vpon Intelligence, because  
that in Man, Vnderstanding is hin-  
dered, by reason of the corruption  
of our first parents; by the vanitie  
of our mindes, by reason of the af-  
finitie which our imaginatiō hath  
with the Senses ; for the excesse of  
affections, for the excesse of touch,  
tast, and exercise; for the aboun-  
dance of humours, & for the temp-  
tations of euill Spirits: for the relief  
of which infirmities, our know-  
ledge is helped by Reason, which  
is helped by Arte, either in particu-

lar questions, or els in the whole bodie of a Science, and Arte is the way to Argumentation, of which the first part proceedeth of *Intelligentia, Intelligēce*, & of Philosophers is called *σοφιστική*, of Logitiās, *Maior*. The secōd part is that which is inferred of the first, & is of Reason, of Philosophers called *Conscientia, Cōscience*, of Logitians *Minor*, which being wel inferred, the *Maior* must so cohere with it selfe, as they both may goe for graunted by the allowance of the Answerer. The third part of Argumentation, or of a Sillogisme, is of *Intellectus*, or of Understanding now ascertained by Reason, whereby wee knowe, that wee knowe the trueth, and is called *Dictamen*, of Logitians, Conclusion. Now Arte in the whole bodie of a Science, is nothing else but



but a prudent collecting, and ordering of all such Places, from which places, concerning any question in the whole bodie of that Science, may be vsed *Argumentation*: In euery which Science, the Partes and Reasons are finite, though of the severall mixtures of the partes, may proceede Questions infinite.

*How Beasts and Vegetant or liuing things, haue their being, according to this word.*

**I**N this word, are two *Aspirates*, by which may be inferred the beings of two sensible or breathing Creatures, that is, of Men, and of Beastes. And, for that nothing can breathe but liuing, from a life, may bee inferred the being of

C 2                      liuing

liuing things, Minerals, Hearbs, and  
Plants: So as, hither may be appli-  
ed that of S. Paul, brought vp at the  
feete of the learned Hebrew *Ga-*  
*mal*iel, which he spake to the Phi-  
losophers of *Athens*, *God himselfe*  
*giueth life & breath to al, euery where,*  
*for in him we liue and moue, and haue*  
*our being, as certaine of your owne Po-*  
*ets haue said.* For wee are also his  
offspring; as that of the Poët,

*Chara Deum soboles, magnum Iouis incrementū.*  
Gods dearest off-spring, mightie Ioues increate.

And that of the Christian Poët,  
who (as himselfe affirmeth) wrote  
this, and much more after the man-  
ner of the Heathen :

*Vita est duplex, (ne tu sis nescius : ) Vna*  
*Corporis, hanc sequitur stultorū maxima turba,*  
*Vulgus iners, Plebs insipiens, qua nil sapit altum,*  
*Egregiūmq;, ignaua, colens pro Numine Ventrē:*  
*Hac pecudum propria est, propria est hac Vita fe-*  
*rarum.*

*Altera Vero Animi, Dūs conuenit, atq; Deorum*  
*Nobilibus pueris, qui ob facta ingentia possunt*  
*Verè*

*Verè homines, & semidei, heroësque Vocari.*

I would not, but thou shouldest knowe

That liuing is twofold,

One, men of flesh, a flocke of fooles

In greatest price done holde,

The lazie scumme, and ideot sort,

Which sau our no-thing hic,

No-thing of worth, but doo their paunch

Adore as Deitie :

This life belongeth to the tame

And to the sauage beast.

That other life (yet) of the minde,

The Gods haue in request,

And all their noble progenie,

Who for their great desarts

Are termed men indeed, halfe-gods.

And men of mounting harts.

Now, inasmuch as in this word  
are the five vowels, which make all  
words; we may note, that we ought  
to speake no word, but to haue in  
remembrance our God.

Likewise, from the two Aspi-  
rates, we may note; that we ought  
not so much as to breathe, but also  
to think of God, in whom we haue  
our life and breathing.

Of the agreements of the Creatures  
with themselves, and with the  
Creator.

Man, Angel: Man,  
*Homo, Angelus: Homo,*

**A**S a man cannot Speake, but Brea-  
Beast, Man,  
*Brutum.* *Homo,*

thing: nor breathe, but Li-  
Beast, Liuing thing.  
*Brutum, Vegetans.*

uing; nor liue, but  
Creator, Creature.  
*Creator, Creatura.*

Being: so can the Creature,  
nor Speake, Breathe, Liue, nor Bee,  
but in God; in whose name, are the  
life of Speach, Breathing, Life, and  
Being.

So then, Vegetant things agree  
with things Brute in life; Vegetant  
and Brute things agree with man in  
Life and Sense: Man agreeth with  
Angels



Angells in Vnderstanding, with an  
Heathen in Reason, with a bare  
Professor in the knowledge of the  
word, with a true Christiā in faith,  
which is of the word, which tea-  
cheth Christ, *Immanuel*, with vs  
GOD: who is *Michael*, one with  
God.

*Of the Ends of the Creatures seue-  
rally to themselves, and how God  
is said to be our End.*

**B**Ecause that the End of a Beasts  
life is to prouide for life: So, or  
one Beast is for food to another, or  
els Herbes are for foode to some  
Beasts: So saith the Poët:

*Fama Leana Lupū, sequitur Lupus ipse capellā,  
Florentem citasum sequitur lasciuia capella.*

The cruell Lyoness laies waite

To take the Wolfe for pray:

The Wolfe he seekes the tender Kid,

The Kid in wanton play  
Doth crop the flowring three-leau'd grasse.

But both Beasts & Herbes haue  
their Ends, or to giue food or plea-  
sure to Man, of whom the Angells  
haue their end in their Ministerie,  
and God is the End of all.

Againe, after another manner,  
according to this Figure, Man is  
both waies, vpperward & downward,  
not only the End of the other crea-  
tures, but also his owne Ende, as to  
whose vse, not onely are the other  
creatures, but also Man himselfe is  
the Ende of Man, according to a  
twofold diuersitie of vse in Sense  
and in Reason. Vnder the first,  
which belongeth vnto Sense, are  
contained all dueties of Mutuall  
loue, and the vnderstanding of na-  
turall things. From the second vse,  
which is of Reason, whereby wee  
know

know that we doo know so much  
 as wee knowe , and for to get the  
 knowledge of our selues and our  
 Powers, wee doo exercise our stu-  
 die , aswell as to the knowledge of  
 other Creatures , by such painfull  
 experiēce getting knowledge, how  
 to communicate to common vse  
 the fruites of our knowledge, for  
 common ease in things doubtfull  
 or questionable by Arte, which is  
 made of Acts chiefly, because that  
To doo, is the end of Man, and the  
end of the whole Creature. Now,  
 from the End are considered the o-  
 ther Causes, of the Efficient, and of  
 the matter, of the Person & Thing,  
 and of the Forme, about which are  
 al other places of Logique: where-  
 fore Master *Ramus* said well,

*Fælix qui potuit rerum cognoscere causas.*

O happie man , who can discern the causes of  
 (all things.

But

But with a further entendment  
may it be said :

*Fælix qui potuit rerum cognoscere fines.*

O happie man, who can discern the speciall  
(ends of things.

Arte is the mother of Science,  
which is had in a threefold diuersi-  
tie, according to the foresaid know-  
ledge, or of Nature, or of Sense, or  
of Reason, and is therefore called or  
Naturall, or Rationall, or Morall.

With some cause therefore, was  
that Speach, *γῶθι σεαυτὸν*, *know thy selfe*,  
saide among the Heathen, to haue  
come from Heauen. For, a Man  
cannot fully knowe himselfe, but  
he shall bee drawne to consider the  
whole Nature: by which word of  
Nature, I vnderstand, not onely the  
powers and naked properties of  
Man, and other Creatures, but also  
what Acts soeuer are by Man in-  
uented by force of Reason. For  
well



well saith the learned Scot, *Nunquam aliud Natura, aliud Sapientia dicit. Nature and Arte neuer speake diuers things.* And another learned man, *Naturam inuestigantibus, inuestiganda sunt, tam, quæ quocuo modo comitantur, quàm quæ suo sunt robore.* They, who seeke for an exquisite knowledge of Nature, must aswell regard what effects doo accompany it, as what naturall faculties it hath.

In Conclusion, Man is the End of the Creation; and to doo is the End of Man vpon himselfe, and other Creatures. Christ is the End of Man, whom wee learne out of the word of GOD, vnto which he is Yea, and Amen: as saith the Apostle Paul, GOD hath opened vnto vs the misterie of his will, according to his good pleasure, which he had purposed in himselfe, That in the dispensation of  
the

the fulnes of the times, he might gather  
together in one all things in Christ, both  
which are in heauen, and which are in  
earth in him. God is the highest, and  
in respect only Cause, or End of al,  
who worketh all things after the  
good counsell of his owne will.

FINIS.

